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כְּרוֹךְ אֶתָּה יְהוָה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֶׁמֶר הַבְּרִית וְהַחֲסֵד לְכָל-
 אֲהַבָּיָה הוֹדִינוּ לָךְ : אֶתָּה הוּא הָאֵב הַבֵּן וְרוּחַ הַקֹּדֶשׁ יְהוָה אֶחָד :
 קְדוֹשׁ י קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת עוֹד יִמְלֹא כְבוֹדָךְ אֶת-כָּל-הָאָרֶץ :
 אֲנַחְנוּ חַטָּאִים נוֹלַדְנוּ וְגַם-חַטָּאִנוּ וְעוֹנֵינוּ הִרְשַׁעְנוּ וּמִרְדְּנוּ וּמִכַּף-הַגֹּל
 וְעַד-רֹאשׁ אֵין-מָתוֹם לָנוּ : אֲבָל הִשְׁמַחְתָּנוּ כִּי אֶהְבְּתָנוּ וַתִּשְׁלַח בְּנֶךָ יַחֲיִידָךְ
 וַיָּמָת בְּעַבְדֵינוּ : בְּדַבְרִים אֲשֶׁר דִּבֶּר יֵשׁוּעַ הַמָּשִׁיחַ הָאָדוֹן לְתַלְמִידָיו
 נִתְפַּלֵּל : אֲבִינוּ אֲשֶׁר בְּשָׁמַיִם יְקָדֵשׁ שְׁמֶךָ : תָּבֵא מַלְכוּתָךְ יְהִי רְצוֹנָךְ
 כְּאֲשֶׁר בְּשָׁמַיִם כֵּן גַּם בָּאָרֶץ : לֶחֶם חֲקֵנוּ תֵן לָנוּ הַיּוֹם : וּסְלַח לָנוּ אֶת-
 חַבְתֵינוּ כְּאֲשֶׁר אֲנַחְנוּ סֹלְחִים לְכָל-בְּעָלֵי חֻבֵינוּ : וְאֵל תְּבִיאֵנוּ לְמִסָּה כִּי
 אִם-הִצִּילָנוּ מִן-הָרָע כִּי לָךְ הַמַּמְלָכָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת עוֹלָמִי עַלְמִים
 אָמֵן :

A Note on the Relative (אֲשֶׁר).—It might easily be inferred from a note by Professor Sayce, in *HEBRAICA*, October, 1885, that to that distinguished author must be referred the suggestion that אֲשֶׁר originally meant "place," corresponding to the Semitic words which contain this meaning. A few quotations will correct this impression :—

Says Professor Sayce in his *Assyrian Grammar for Comparative Purposes* (1872), "Sa must not be connected with אֲשֶׁר (= אַתָּר, ašaru, like So place, which, in Chinese) while the Phœnician אִש (y s) is probably אִישׁ" (pp. 45, 46).

Mühlau did not make his similar comparison for the first time in 1878, when the 8th ed. of Gesenius's *Lexicon* appeared, but, at that time, simply added "Ass. ašar" (which, however, Norris had connected with אַתָּר in his *Assyrian Dict.*, published in 1868) to the number of related words which he had named twelve years before. He had said, in his edition of Böttcher (1866), "Anders verhält es sich, wenn man, was mir das Wahrscheinlichste, אֲשֶׁר mit Chald. אַתָּר, Syr. اَثَرٌ Ort, Arab. اَثَرٌ vestigium, Spur combinirt. אֲשֶׁר wäre dann ein ursprüngliches Nomen im allgemeinen Sinne von Ort, vgl. unser vulgäres relatives wo;" and he does not claim to be the first to say so.

Indeed Tsepregi had furnished a pretty strong hint in the same direction. Gesenius, in his *Thesaurus* (1835) says : "Tsepregi in diss. Lugd. p. 171, relationis notionem ducit a signo et vestigio, coll. اَثَرٌ et اَثَرٌ vestigium, signum, hinc اَثَرٌ علی post." (p. 165).

Whether the last was the earliest suggestion which has been published, the present writer cannot say. Nor was it suited to his purpose, in *HEBRAICA*, April, 1885, to use any of the passages here quoted. It seemed best to select Hommel as the representative of an opposing view, because the latter had said more than any one known to him in argument for that view, and had attempted

to show, from Semitic usage, that such a view was tenable. Similarly, Kautzsch speaks in 1885: "Nach F. Hommel in ZDMG., Bd. 32, S. 708 ff. ist אִשֶּׁר als ursprüngl. Subst. zu trennen von אִשׁ und אִשׁ as ursprüngl. Pronominalstamm," etc. (Heb. Gram., p. 309).

For the opinion that אִ is prosthetic, good names may be cited. So Böttcher (*Lehrbuch* I., p. 79); Schröder (*Phoen. Sprache*, p. 90); König (*Lehrgebäude*, p. 140). Schröder speaks also of אִשֶּׁר as "eine jüngere Weiterbildung aus dem ursprünglicheren אִשׁ," etc. (p. 162), of "das noch primitivere אִשׁ," etc. (p. 163), and of *ys* Relativ bei Plautus aus ursprüngl. אִשׁ" (p. 128). For the final *r*, may be compared the Coptic equivalents, *mu sa r* and *mu s, štu fa r* and *štu f*,* where the first noun of each of the pairs can hardly be regarded as compound.

The difficulty of supposing that אִשֶּׁר is to be connected with אֶתֶר and its cognates is well stated by König, p. 140: "Es scheint mir demnach zu sehr der Analogie zu entbehren, wenn man אִשֶּׁר mit Aram. אֶתֶר (*Ort*), Arab. أَثَرٌ (Spur) identificirt. Und obschon die oftmalige Verbindung von אִשֶּׁר מְקוֹם אִשֶּׁר sich bei dem Erlöschen jedes Bewusstseins von diesem Ursprunge des אִשֶּׁר verstehen liesse; so wäre es doch zu auffallend, dass die Hebräer bald dasjenige Wort (אִשֶּׁר) zum Relativum selbst gemacht hätten, dessen Aram. Aequivalent אֶתֶר so oft vor dem Relativpronomen erscheint."

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* These words are selected upon the authority of Stern, *Koptische Grammatik*, p. 53, Leipzig, 1880.